

Contributions

Have Faith In God

EMILY BEATRICE GNAGEY

Have faith in God ; ah, restless heart, believe
God lives ; He loves, waits to receive
Thy humble, whispered prayer.
At home, abroad, both morn and eve,
Rest ; God is everywhere.

Have faith in God ; He reigns in human hearts,
He guides, impels, and hope imparts
When clouds o'ershadow life.
When wild storms rage, when lightning darts,
He strengthens for the strife.

Have faith in God ; the flowers call him fair,
And breathe to Him their fragrant prayer.
All nature sounds His praise.
The silent stars in heaven declare
His goodness in unuttered lays.

Have faith in God ; His truth shall conquer wrong ;
Sin-burdened souls, take courage and be strong.
Life somewhere shall be love.
Sorrow and sin shall end in song.
Have faith in God above.

—The Living Church.

LITTLE LESSONS IN CHURCH WORK

G. W. RENCH

II. The Church Register

The church register should be so kept that any one could obtain from it the exact number of members to date ; *when* they became members ; *how*, whether by baptism, by letter, or by relation, they came into the church ; and a record of dismissals, deaths, etc. So much carelessness prevails that the church record is almost useless. Letters are granted but the fact is not recorded, and there the name still stands as a member. A death occurs but no record is made of it, so that name remains. As years go by the would-be record becomes simply a jungle of names. Carelessness here is only a straw that shows how the spiritual wind of that church is blowing. The Sunday school, Y. P. S. C. E. and S. S. C. E., all share the same reckless oversight, and no one knows who the members are. How can you expect strong organizations when the first step is so deficient ? "What can be done ?" says one.

First, "go after" your elder in charge, because if *your* record is in that condition you must see the *overseer*, as he has undoubtedly been looking clear over it. Ask him about his expense account with the church, and he will tell you to the cent. Ask him how many souls he has the oversight of, and if he don't know, ask him how he expects to settle his account with God. He knows his *cents* (not *sense*) account is right, but don't know anything about his *soul* account. Lastly, ask him in which account he is taking the most interest.

After you have secured his co-operation (or settled with him) instruct your secretary to rule the book so that there shall be four columns. At the head of the first, write "Names of Members" ; at the head of the second, write "When Uniting" ; at the head of the third column write, "How" ; at the fourth write "Remarks." Each column will

explain what is to be written *after* each name except the "remarks" column. In that I would write date of death, date of letter granted, or date of disfellowship, as the case may be ; as, Died, May 2, 1891 ; or Dismissed by letter, June 3, 1900 ; or Disfellowshipped, Dec. 3, 1898. Then the secretary can transfer the list on the new pages so ruled, and there will be an end of that awful "bone of contention," *revising the membership list !*

"What names would you put on the new list ?" says one. It is not a new list ; it's the same old list, but properly marked. Put on every name that ever has been on. The name of any member tho dead, if faithful, is worth far more than one who is alive and unfaithful. Put the name on, only don't mark it, "dismissed by letter."

"Would you put on the list the backslider—the drunkard ?" Certainly, and if the church does not wish him to appear in good standing let them—the church—disfellowship him, and then fill in his record "Disfellowshipped."

Brother Secretary, you have no right to leave out a member, or drop a name from the list. Brother Pastor, you have no right to drop a name from the list. Read I Cor. 5. Paul did not say, "I dismiss you." He told the church to do it. You and the deacons may advise it, and the church may accept your advice, but until then the name must remain.

"But what if one asks to have his name taken off, can't the secretary, or pastor, or both do it ?" No. Requesting it is not doing it. The church is the only authorized body to do such work, and the name remains until the church authorizes the secretary to write "Dismissed by letter," or "Disfellowshipped."

No name should be recorded until the parties are baptized scripturally, this being the date of admission.

Church letters for my next.

TEMPERANCE REFORM. A Reply

J. F. KOONTZ

In EVANGELIST No. 16, my dear brother, J. C. Cassel, has a reply to my reply under the head of Temperance Reform.

He asserts that he does not regard the temperance movement in Conemaugh as akin to Mrs. Nation in Kansas. Neither do I and if our brother would have confined his article to Mrs. Nation's course in Kansas it is not likely that this discussion would have been. But in expressing his views on Mrs. Nation's course he threw out some insinuations at the temperance and prohibition advocates of our country by saying, first, that Mrs. Nation's fanatical crusade against the illegal liquor traffic in Kansas is greatly stimulating temperance or prohibition agitation thru-out our country.

I am a temperance advocate and I vote the Prohibition ticket, and what we have done here against the saloon has been done

thru the channels of law, and why Brother Cassel should throw out such insinuations I can not understand.

I believe I am safe in saying that ninety per cent. of the temperance and prohibition advocates of our country are professing Christians, and to insinuate that the noble cause of temperance, espoused by all temperance organizations and workers of our country, is encouraged and fostered by wild, fanatical and superficial crusades, and that they have no higher aim than mere reform, is placing a very low estimate on the religious character of these temperance advocates and workers and doing them an injustice.

Second. He ignores and discourages the reform movement in New York by Bishop Potter which is thru the channels of the law, the identical same course pursued in Conemaugh. We have accomplished our end in a legal and orderly way.

Our Brother says that to compare the action of Mrs. Nation to the Lord Jesus in upsetting the tables of the moneychangers is, to say the least, very inapt. My point, in making that comparison, was this : His first article set forth the idea that the only mission of the church was regeneration, and if that is the only thing the church has a right to do, why did not Christ regenerate them instead of driving them out as he did. If he would have regenerated them they would have discontinued their dishonest business without any further ceremony. The reasons our brother assigns which justified our Lord to do as he did are as follows :

First. That they had come upon holy ground with their dishonest business. This I admit, and was one reason they had no right there and needed to be driven out. He further says that it was the *place* our Lord regarded and not the men nor their business. If that be true, then he did not drive them out because of their business or because they were bad men, but because of the place and that alone. In my humble judgment Christ considered three things and these three things combined moved the Lord to the use of the scourge : (1) The men, as bad dishonest men, violating the laws governing God's house. (2) The business, as being a disgrace to God and his cause. (3) The place which was holy.

Our brother's second reason is that they were off of their own ground, and because they were that gave Christ the right to drive them out or back on their own ground. From this argument we would conclude that they were invaders. Can not the same be said of every saloon in Kansas ? Every saloon in Kansas is off of its own ground from the fact that a saloon has no legal right in Kansas whatever. They are invaders. A saloon in Pennsylvania is on its own ground legally, but not in Kansas. Hence I still hold that my comparison is apt, and it is not sacrilege either.

Our brother says that when saloon keepers invade our churches with their bar fixtures etc., he *supposes* we would have a right or